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REV. DR. REED.—REV. MESSRS. Reed and Matheson, the delegates to this country from the Congregational Union of England and Wales, embarked at New-York, on the 8th of October, to return to their own country. A meeting was held in the Murray-street Church the preceding evening, to bid them farewell.—In his parting address, the Rev. Dr. Reed exhorted American Christians : 1. To look well after the destitute parts of their own country, particularly the *west* ; 2. *To cultivate the great principle of PEACE BETWEEN ALL NATIONS ON THE EARTH* ; 3. To cultivate union and fellowship with the churches in his native land ;—and 4. To aim at securing the objects of that union, the building up of Christ's kingdom in the world.—We are rejoiced to see the *second* topic presented from such a quarter, at such a time, and with such distinctness and prominence, to the attention of American Christians. We are happy also to be able to mention that the attention and interest of this gentleman, before he left this country, was particularly attracted and awakened in regard to the exertions here making to abolish the custom of war, and lead the nations of Christendom to the adoption of a permanent, peaceful, international policy. From him, likewise, we learn more particularly, that the efforts on this subject are beginning to awaken a much more decided and increasing interest in the Christian community in England.

DEATH OF MR. GRIMKE'.—Since the publication of our last number, the cause of Peace has lost one of its most able and distinguished advocates, and the church and community one of their most valuable members, in the death of the Hon. Thomas Grimké. He was attacked by the Cholera, on his way from Cincinnati to Columbus, and died on the 12th of October. Mr. Grimké was born September 26, 1786, and consequently had just entered upon his 49th year. We hope to be able hereafter to give some account of the life and labors of this eminent and excellent man.

#### CORRESPONDENCE.

##### *Letter from John Bevans, Esq.*

[Accompanying the publications before referred to, we also received a letter from the excellent and estimable Secretary of the London Peace Society. We publish below some extracts from it. It will be just, however, to observe, respecting two points touched upon in the letter : in the *first* place, in regard to the question concerning *self-defence* alluded to, we did not intend any thing more in the "Address," than to exhibit, briefly and fairly, all the material considerations on both sides, and expressly declined deciding it ; in the *second* place, in respect to the good brought out of war by the providence of God, though we may not have been sufficiently full and explicit, yet we think nobody could well mistake our ground. We said expressly : "The guilt is of man, the miseries are of his own creation ; but the good is only of the Lord."]

*Star-Court, Bread-street, Cheapside, London, 2d of 8th month, 1834.*

RESPECTED FRIEND,

I have received thy favor, dated April 17th last, and with it a Prospectus of a new publication, entitled "The American Advocate of Peace," about to be commenced by the Connecticut Peace Society, together with the Annual Report of the Hartford County Peace Society, and thy Discourse delivered before that Society. The three former have been transferred to the Herald of Peace. Thy excellent Discourse I have perused with much pleasure. The arguments, pages 6 and 7, I think conclusive against the principle of *self-defence*, as it is usually understood ; for I consider that we are not forbidden to protect ourselves from assault and robbery, by locks, bolts, bars, &c. ; nor to prevent an assassin taking away our life, by disarming him. This is, in the strictest sense, self-defence,—and justifiable self-defence. But the term, in its conventional meaning, implies the right to take the life of another to save our own.—This, I consider, the Gospel prohibits ; and upon

this principle the British Peace Society is founded, and its tracts written; though it invites the co-operation of all the friends of Peace, without requiring of them any test of their opinions.

\* \* \* I agree with thee that God elicits good out of evil; but I think thou hast not thrown out with sufficient distinctness the principle, that the overruling providence of God, when it makes "the wrath of man to praise him," does not change that wrath into love, does not in the smallest degree alter the moral character of actions;—that the murderer cannot plead, in justification of his conduct, that if it had been the will of God to prolong the life of his victim, he could not have succeeded in his attempt on his life; for on such a ground, all successful wickedness might be justified. Judas was no less a traitor because he was instrumental in fulfilling the designs of God with respect to his Son,—that he should suffer for the sins of mankind. Such was not his intention; and God looks at the heart. This view of the subject removes the mists which the permissive providence of God throws over the eyes of the imbecile moralist; for who would say that God approves of wickedness, which is condemned on every page of Holy Writ, because he overrules for good the wicked designs of men. Thomas S. Grimké has nobly lifted up the Gospel standard.

We will cheerfully supply you with our publications. \* \* \* \* I now send with this, Nos. 49 and 50 of the Herald of Peace, and a Prize Essay on Peace, which I hope thou wilt safely receive.

In haste, I remain thy Friend and Fellow-Laborer in the Gospel of Peace,

JOHN BEVANS.

To C. S. Henry.

*Letter from Rev. Timothy Flint.*

[Our readers will be gratified with the following extract of a letter from the able and distinguished author of the "Ten Years in the Valley of the Mississippi," and other works; whose beautiful and eloquent contributions to the cause of Peace, were noticed in a former number of our work.]

*Cincinnati, August 5, 1834.*

DEAR SIR,

\* \* \* Among all the friends of peace and humanity, there is no one, I flatter myself, who wishes more ardently the highest success to your publication than myself. I think, from the spirit and eloquence of the first number, there can be no doubt that the work will make its way.—At any rate, the lovers of peace should never abandon their holy and sublime cause through any apparent neglect of it by a sensual generation, almost exclusively devoted to the advancement of physical improvements and interests. There can be no adequate cause for despondence, abandonment, indolence, or backward steps, as long as the Redeemer shall regard his kingdom. For myself, I regret that bad health and pursuits from which I cannot easily disengage myself, leave me little ability and less leisure and courage to aid you. The ability already displayed in the work, convinces me that it is in the hands of more adequate laborers than I am, to fill its pages. Nevertheless, I may endeavor to furnish a contribution. If I can do anything for it in the distant region where I dwell, I will exert myself to that effect. My address in future will be Alexandria, Red River, Louisiana.

I am, very respectfully, &c.,

TIMOTHY FLINT.

To the Rev. Mr. Henry.